

THE
G V I D E
OF HONOUR,
Or the Ballance wherein she
may weigh her Actions.

A Discourse written (by
way of humble advise) by
the Author then residing in
Forreigne parts, to a
truely Noble Lord of
England his most ho-
nour'd Friend.

Worthy the perusall of all
who are Gently or Nobly
borne, whom it instructeth
how to carry themselves in
both Fortunes with ap-
plause and security.

By ANTONY STAFFORD, *Genl.*

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Perlegi hunc Libellum cui titulus (A discourse written by way of humble advise, &c.) qui continet folia 3 c. paginas vero 57. in quibus nil reperio sanæ Doctrinæ aut bonis moribus contrarium, nec aliquid quicquā quo minus cum publica utilitate estimatur, modo intra tres Menses proxime sequentes, Typis mandetur.

*Guilielmus Haywood, Arch.
Cantuar. Capell. domesticus.*



TO THE CON.
stant lover of Ver-
tue, and Knowledge,
the right Honorable,
George, Baron of Batkeley,
Mowbray, Segrave, and
Brace, and Knight of the
Order of the Bath to
his Majesty now
reigning.

MY LORD,

TWELVE years
are past,
since this
A 2 Hand-

The Epistle

Handmaid of Honour, made her first addresse to your Lordship, and will not now part from you. Indeed shee can not leave you, and keepe her shame, in that she owes her Essence to you, being Composed of your Heroick Vertues. He that Conuerseth with you need not see her; for yow
two

Dedicatory.

two differ in nothing, save in the lively Grace which all Originals have above their Copies. If in your Lordships eyeshe appeares not faire enough, looke into your selfe, and forme her anew out of your owne bosome, where Perfections dwell, to which I can not penetrate. I could

A 3 wish

The Epistle

with too, you
would apparell
your owne Childe
in your owne
Phrase, Gentle, and
Sweete as your
owne Disposition.
My Noblest Lord,
it is impossible for
mee to flatter you,
since I can not out-
speake my love, or
your Merit. Hee
that thinkes I insi-
nuate, let him in
my hearing take
but

Dedictory.

but one Syllable
from this; and I
heere promise, hee
shall finde mee a
greater Prodigall
of lifethen of Lan-
guage. I pay my
God onely Love,
Thankes, and Re-
verence (for my
Creation; and a
greater returne;
you can not ex-
pect, whom hee
hath made the
Noble meane of

The Epistle

my Preservation.
Of that due Obla-
tion you may rest
Confident ; For
I can never bee so
unman'd as to bee
ungratefull. I can
onely say, I am tru-
ly sorry that (for
your sake) I am not
Master of many
Lifes ; not that I
desire to live long,
but to dye often in
your service. I am
barred further pro-
testati-

Dedicatory.

testation by the
haste I make to
professe my selfe

*Your Lordships
most humble,
loyall servant*

Antony Stafford.

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To the Noble Reader.

EOr to such onely
this Maiden
Guide of Ho-
nour, desires acceſſe. The
detraſſing broode, whom
Malice hath begot on Igno-
rance, ſhee holds not worthy
of her Salutation, much
leſſe of her Service. Shee
knowes that Hercules after
his fifty Labours, grappell'd
with Envy, and expects the
like encounter. Theſe Fly
wits (that ſearch all over a
body for a ſore, and where
they cannot finde they make
one) imitate in this their
great patron Momus, who
(when

To the Noble

(when he could not espy any member, or feature in Venus justly liable to derraction) cride out upon the creaking of her pantables. They raile at the Ages past, condemne the Present, and already judge the Future. These severe Iudges will have a man as serious in his first Booke as his last Will. Some of them lately have not spared even Apollo's first borne, incōparable, and inimitable Sir Phillip Sydney, whose Arcadia they confine onely to the reading of Chambermaids; a censure that can proceede from none but the sonnes of Kitchinmaids. Let me perishe, if I thinke not his very Skul yet retaines more:
witt

Reader.

witt then the passive
braines of these wretched
things, betweene whose
Soules, and Knowledge,
there is a Gulfe. But how
come I to descend to these
poore Abiects, whose infle-
xible dullnesse, and obsti-
nacy, Reason herselfe cannot
bend. I confesse nothing
could make mee vntsafe
them a word, were I not fi-
red with their undervallu-
ing of that much Worthy
who (next her Kings) is
the first glory this Iland can
boast of. A man deserving
both the Laurels, and the
Crowne to boot, design'd
him by the Votes of many
brave Spirits, who discove-
red in him all the requisites
of a King but the Title.

The po-
lish Crown

This

To the Noble

This is no digression,
Noble Reader; for the
Guide I have given you, is
also the Champion of Ho-
nor and of her sacred seed,
of which he was the first in
worth, though not in time.
Are you enflamed with a
Desire of Domesticall Glo-
ry? Imitate the truly great
Sydney, whose onely Exam-
ple is far above all my Pre-
cepts. Can you wish the
Arcadians boast your self
antienter then the Moone?
If you live out of Vertues
Shine, your Antiquity does
not illustrate, but obscure
you. Hath Fortune stored
the rest of humanity to feed
you? Without learning you
are as blinde as your God-
desse. Hath Nature be-
stow'd

Reader.

stow'd her utmost Art on
you? Without Knowledge
you are, at the best, but an
unhabited Paradise. Blush
then to sit in the Theater,
one Stone upon another,
Shame forbids that your
inward, and outward sight,
should have one and the
same Horizon. Which igno-
minie that you may eschew,
emulate the ever famous,
ever blessed Sydney; who is
as far above the Envy, as
the Understanding of his
Detractors, more capable of
a Bastinado then an Apolo-
gy. *And from 180 Y*

Now for this true Ser-
vant of Honour; I assure
you shee had never kiss'd
your hands; but that I
feard another would send
her

To the Noble Reader.

her to you without or Equi-
page, or my consent. Heaven
be praised, shee comes not
from me with such labour
that she needs a Midwife to
bring her forth. She is now
by my Command come to
waite on you: If you follow
her close, she will bring you
into the embraces of her
Mistresse, betwene whose
armes Posterity shall find
you sleeping. Which su-
preme humane happinesse is
unfainedly wished you, by

Your most humble
servant,

Antony Stafford.



THE
GUIDE OF HONOUR,
OR
A DISCOURSE

Written by way of
humble advice, by the
Author then residing
in Forreigne parts, to
a Noble Lord of En-
gland, his most
Honour'd
Friend.

All the present
occurrences,
both of these,
and other parts, my last
B will

will present to your Lordships gracious acceptance. I will lay aside therefore Forreigne businesse, and humbly advise your Lordship concerning your owne. I may truly say your owne, by reason your Honour, and Happinesse in this life, and your Fame with Posterity depend upon it. Could intelligence Anatomize all States, laying their entrailes, and nerves open to you, it would rather augment your subtilty then your vertue, your gene-

generall Knowledge, then your particular Goodnesse. It is an error as great as common to Study to know more, not to live better. The wisest, and most judicall observations can bee given us of this Worlds affaires, can neither strengthen our Vertue, Deare Sir, or better our Prudency, unlesse wee apply them to our selves, by practising in our lives the sounder part of them, the rotten cast away. But I, all this while onely fetch the Wind,

to come with the fuller
gale into the Haven.
My counsell is, that
you set the whole
frame of your life upon
these three legges: Re-
ligion, Care of your
private estate, Discreti-
on in all your actions.
Take away any of these
and you fall either a ri-
diculous subject to your
enemies, or a sad ob-
ject to your Friends.
For example: Ruine by
negligence, or prodiga-
lity your private For-
tune, and you become
a laughing stocke to
those that hate you: on
the

the other side; abandon your Religion or Reputation to the just censure of others, and you become a corrasive in the hearts of all your Honourers. With your Lordships leave, I will a little enlarge my Discourse upon these three severallie, and demonstrate the comforts with which they fill his Soule, in whom jointly they make their blessed union, and happy mansion.

B 3

Re-

Religion:

I Place Religion first, in obedience to Gods Commandement, who wils us first to seeke the Kingdome of Heaven, and the righteousnesse thereof, promising that all other things shall be added unto us. Againe, I give it the leading for order sake, imitating the Builder of an house, who begins with the foundation; which excellling both for matter, and well laying the whole

whole Frame, will unmoved withstand the blasts, and rage of Wind, and Weather. This preceding, all things else readily follow which any way tend to the perfection, and happinesse of living. It is so, it is so, most honor'd Lord: Religion was never seene to goe alone, without alwayes a glorious traine of Vertues to attend, and (for the most part) felicity to accompany it. I say for the most part; because though God ever af-

fordeſ his Children the true, ever flouriſhing, internall felicity, yet, hee often ſuffereth even the deareſt in his eyes, to want the fading externall. On the contrary, where Religion doth not waite on humane endeavours, there the whole bodie of their actions is cloathed with imperfections. There is nothing which ſo much diſtinguiſheth Man, and Beaſt, as Religion; which is diſcovered in us, long before the uſe of our reaſon, it being in-

ingrafted in us by Nature; as wee reade of Saint *Iohn Baptist*, and divers other Saints, who have made cleare, and miraculous demonstrations of their Zeale, even in the narrow compasse of the womb. This is a Heavenly prerogative peculiar to man alone; for that the other living creatures are rationall, many have disputed; but that they are religious, no man was ever so stupid to maintaine. It is an observation infallible throughout all Storie,

that the more Noble Nations were ever the more Religious. *Valerius* said to the Romans, that though they regarded not their Citty, yet they should stand in feare of their Gods: which by their enemies were taken prisoners. It was with this polisht people a custome as commendable as usual, that the Consull, or Pretor, ever offered the richest of his spoiles to the same Gods in the Capitoll, unto whom there first hee pronounced his vowes. In imitation,

tation, and emulation
of these truly brave
Heathen, doe you offer
up likewise the first
fruits of your noble
heart, as a rent due to
him that made it. Love
with all your soule the
Creator of it. The cause
why you love him you
must make himselfe,
and the measure of that
love must bee without
measure. Submit your
will to his, humbly de-
siring his direction, and
protection in all your
wayes, and proce-
dings. Let this assu-
rance fullie content
you

you, denying harbour
to vaine curiosities,
which will disquiet,
not amend your mind.
Weary not your selfe
with **C**ontroversies,
and needlesse nicities in
Divinity, but leave
them for learned
men, amongst whom I
finde some who will
not bee ignorant of
Gods secrets, as if it
were a matter of no-
thing to bee saved, un-
lesse wee also know
what God will have
unknowne. **T**hinke
that sufficient which
God hath thought
enough

enough for you , and
seeke to know all that
to salvation is necessa-
ry, not to contestation.
When *Aquinas*, and
Scotus have vented, and
banded all their subti-
lity each against other,
many wise men will
judge it no other then a
profound scolding. The
Iewes proceeding this
way infinitely takech
mee, who as often
as they fell upon a-
ny difficult place in
Scripture , would say,
Veniet Elias, & enodabit:
Wee know that Elias will
come, and tell us all
things.

things. Those stirring wits that itch to propound acute questions are fitly compared to the Sunne in March, who then exhales humours, but dissolves them not. And were their positions only frivolous, they were more tollerable, but they commonly end in horrid Blasphemy. *Laurentius Valla* hearing a Cardinall dispute sublimely of God, and his subordinate Spirits, said to his companion, *And I could produce too such keene Arguments against my Christ,*

Christ, but I spare so great a Majesty. In a word; Bee not in Divinity an *Aculeo*, nor a *Curio*: but in all your doubts have recourse to this sure decider of all differences, *Dominus dixit.* What folly, nay, madnesse is it to spend a mans whole age in speculations, neither necessary to this life, nor that to come? We have a wicked custome in *England*, of Gentlemens studying the Controversies for ornament; not taking them to heart, nor handling them with that reverence

verence they ought. Doe not you so, but love goodnesse in what Religion soever you finde it. Put not your sickle into the Divines Harvest, but leave it to those whom God hath marked for his Ministry. Raile at no Sect, for they that delight in wrangling, desire rather the confusion then the reformation of him they oppose. Much disputing, it may bee, God loves not, and for certaine, most men abhorre. To this I may adde, that Truth is no way

way more involved
then by that way shee
is sought. Reade you
therefore such Bookes
as may enflame your
zeale, laying aside those
which onely satisfie
your curiosity. Neither
be onely conversant in
those workes, which
make against vice in
generall, but enquire
after such also as treat
of those vices, to which
you finde your selfe
most prone. Physiti-
ans, after they haue gi-
ven a generall Purgati-
on, use such Medicines
as purge *Elective*, that is,
take

take away onely that humour which is predominant in the patient. So you must not run over onely those Authors which meerly write against sinne, without descending unto particulars; but intently peruse, and dwell upon such as inveigh against your own secret finnes, onely knowne to God, and your selfe. If to any notorious vice you bee inclined (next your invocation of God) the onely remedy is to shunne the cause. *Pre-*

sensia

sentia objecti naturaliter
movet Potentiam : The
presence of the object
stirres up the Desire. To
expresse my selfe more
clearly: Fly that thing
or that company, from
whence your entice-
ment comes. If in a
friend an imperfection
appeares, Friendship
winkes at it: but if a
vice, the hate of that
makes her loath the
thing beloved. Bee not
you such as was *Fabius*,
a Decemvir, of whom
Livy saith, that hee
chose rather to bee like
Appius then himselfe. I
am

am not of *Bions* opinion, that all friends good, or bad, are to be retained, least we either confesse our weakenes in conversing with the vicious, or our basenes in forsaking the vertuous. Another maine helpe is the rectifying of your will. The way to subjugate this, and render it conformable to the lawes of Reason, is a secret in the cure of the soule, knowen but to a few, and by fewer practised. In this untroden path which leads to the Temple of Vertue,

tue, I will with alacrity
bee your Lordships
humble, and happy
Guide. *Your understanding must often, and ear-
nestly informe your will.*
The reason why some
who know enough,
commit such grosse er-
rours, is, that their un-
derstandings check not
their wils, or, if they
do, it is so seldom, & so
coldly, that they rather
yeeld then conquer.
On my faith, this one
rule observed is able to
make you Lord of
more perfections then
now you are of Akers.
That

That you may obtaine from the Almighty a blessing of these and all your other endeavours, receive often the Sacrament. Remember him often that never forgets you. Frequency of Communion is a great, though not an infallible signe of continuance, and promotion in righteousness. Saint *Augustin* counselleth the more perfect to receive every day. I advise not you to doe so, but think it enough if quarterly you faile not to execute this your holy duty. Your

Your manifold affaires will hardly permit you oftener to make a serious and devout preparation, which must necessarily precede the approaching to this sanctified Supper. You must expel the old man out of your heart, and give up the sole government of it to the new, who admittes no Rivall. You must not onely strive to cleare your selfe of the infection of mortall sinnes, but of the affection also to those which comparatively we call veniall.

Ha-

Having once shaken
them off, you must be-
ware that they take not
hold againe: In these
spirituall fevours, relap-
ses are most dangerous.
Great Divines doubt
whether or no Saint
Peter had done worse,
had hee committed
three severall finnes,
then he did in falling in-
to one, and the same
thrice. Finall impeni-
tency lightly follows
obstinacy in sinne;
from which that you
may be free, maintaine
in your bosome a per-
petuall warfare betwixt
your

your Earthly and Hea-
venly desires. Oppres-
sion, Blood, Sodomy,
Blasphemy, and the
rest of that lowd-
mouth'd packe, I am
confident you wil make
strong head against;
Onely my extreame
love, not your disposi-
tion, begetteth in mee
a jealousy that you may
bee captivated by the
two English Evils,
Drinke, and Women.

C**Drum-**

*Drunkennesse
dispraised.*

THe former is unworthy of Man, and Beast, it having no ground in Nature, and therefore *Seneca* properly styles it a *voluntary Folly*. He that makes another drunke commits the greatest of thefts; in robbing him of a Jewell (his Reason) beyond value in its owne Nature; but if you consider its great originall, God, it is then much more endeared.

So

So that here the common Posy (*not the givist, but the giver*) holds not, for both the one, and the other are in their owne estimation, and valew incomprehensible. Neither is this a solitary vice, but is ever accompanied with Incontinency, wherefore wise Antiquity ever pictur'd the lecherous Satyrs Attendants on Bacchus. Yet are some wits like Franckincense, till they have taken heat from Wine they send forth no vapour. But from such
C 2 nothing

nothing solid proceeds, onely flashes, and fumes that vanish into nothing. Against this vice there is no stronger Remedy then often, and seriously to consider the loathsome lookes, gestures, and speeches of Drunkards.

Vnder this I comprehend Gluttony, since Excesse is the common mother to both, and in each of them the creature much abused. All hold that there is a great resemblance betwixt the *Macrocosme*,

and

and *Microcosme*, the great, and the little World, which is Man. In the greater there is an established order; and should, nay would bee in the lesser, could the inordinate appetite of man bee brought to know the limits of Necessitie. The irrational Creatures wee see doe neither eate, nor drinke beyond their hunger, or thirst, therefore in my mind, this Phrase (*Drunken Beast*) is as improper, as usuall; it being withall a great disparagement to the

poore creature altogether innocent of this
excesse. Neither is this
vice an enemy to piety,
but to wisdom. *Sapientia in sicco remanet, non
in paludibus, & lacunis.*
Wisdom delighteth in a
dry Habitation, not in
bogs, and ditches. For
this makes that of *Heracles, Lux sicca, anima
sapientissima*: A dry
light, a most wise Soule.
That you may never
erre in matter of Diet,
looke that the quallity
of that you eate, or
drinke, be agreeable to
your constitution, and
the

the quantity no greater
then your stomacke
can well overcome;
which Galen implies
when hee maintaineth
Oportere patientem esse
proportionatum Agenti:
that the Patient must be
proportionable to the A-
gent. Wee see for the
most, part old men cate
not so much as young;
and the reason of this is
none other then that
the Agent, or naturall
heate is not of force to
digest the Patient, or
foode, if in great quan-
tity it be received. This
is the sum of Physicke,

Ex resolutione partium.

and I dare bee bound
that a sound body,
keeping this dyet, shall
dye through a meare
resolution of parts,
without ever knowing
Disease. This will de-
liver you from Physiti-
ans, who purge men of
their humours, and the
World of men. I insist
the longer upon this,
because I would have
your life lengthned in
this world, and your so-
briety crowned in the
other.

Incontinency

*Incontinencie
discommended.*

I Now come to the
Second English Evill,
Women. If you saile
by these false Com-
passes, you shall be sure
to sinke. Over and a-
bove the incurring of
Gods displeasure, you
will sucke from their
lippes their effeminate
humours, and become
uncapable of any
charge in the Com-
mon-wealth, and of all
advise from your
freinds. No man in the

state of Grace can imagine what one of these pretty ones will perswade him to, he being once enchanted. Enquire this truth of Slaves that have long serv'd in these Gallies. Your Lordship hath a great priviledge in having a lawfull remedie; So that if you cannot honestly command your lust, you may honestly obey it. Yet doe I earnestly beseech you to moderate this pleasure, remembering that all things lawfull are not expedient. It is no flight

slight treasure that these wantons robbe us off. Assay often, and vehemently to subdue these, and all your other affections rebelling against your nobler part; So shall you worthyly receive your Lord, having this master Comfort, that you eate, and drinke your owne Salvation.

Mithridates King of *Pontus*, having invented *Mithridate*, did by the often eating of it, so strengthen his nature, that afterwards, when hee would have poisoned himselfe to
shunne

shunne the servitude of the Romans, hee could not possibly effect his designe. That immaculate Lambe of God our sweet Saviour, hath instituted this Holie Sacrament, that whosoever eateth his body, and drinketh his blood worthily should not die, but have life everlasting. The frequent eating of this Heavenly *Manna* is so strong an Antidote, that neither the poison of bad affections, nor the contagiõ of wicked conversation can worke upon that soule

soule to hurt it, which
is once fortified with
it. This is the tree of
life, by which wee tri-
umph over Death, and
with the Lord of life,
become fellowe heires
of that Kingdome
which from before all
ages hee hath prepared
for us. Before you pluck
and taste this Divine
fruit, knock your selfe
on the Breast, and say,
Lord I am unworthy.
Thus doing, I with joy
assure my selfe, dearest
Sir, that your dayes
shall bee long in the
land which the Lord
your

your God hath given you. Thus doing, blessings shall not stay your wishes, but come before and above your expectation. Thus doing, you shall sleepe, and wake, rise, and lie down in security, knowing that you are under the protection of a Guard, which neither the policy, nor power of Man, or Divell, can force. Thus doing, you shall give your enemies no cause to rejoyce, and your Friends none to grieve. To conclude, thus doing, you shall

go out of this World
with honour, and enter
the other with Glory,
leaving behind you the
Fame of a life well lead,
and so ended.

*Care of your private
Estate.*

I Have seene one of
the *Athenian* Sages,
pictur'd with one eye
cast up to Heaven, the
other fixed on the
Earth. The conceit, no
doubt, implies that the
view of these two re-
mote objects do beget
in a wise brest two dif-
ferent

ferent cares; the first
whereof hath an eye to
the end of his journey,
the latter to the meanes.
The one seeks for the
fairest, and the neatest
way, the other looks
to the *Viasicum*, or pro-
vision for the voyage.
Thus must you doe,
excellent Sir, you must
not with too much
thinking, whither you
are going, forget where
you are. As you minde
the joyes and glory of
the other life, so must
you also the necessities
of this. *Thales* the
Philosopher was deri-
ded

ded by the old Gover-
nesse of his house, in
that through the earnest
fixing of his mind, and
sight upon the starres he
fell into a ditch; the
Contemplation of
things a far off taking
from him the remem-
brance of those neere
hand. So are they wor-
thily censur'd, and
scoff'd at, whom an
ignorant zeale maketh
give over this World,
while they are yet in it,
neglecting their estates
and posterity, nay utter-
ly forgetting those
humane offices, wherein
being

being defective, wee
can not deservedly be
stiled men. These
should consider, that if
Nature would have
exempted them from
the condition of men,
shee would by a third
sex have distinguished
them from the rest.
The misunderstanding
of our Saviours words;
in the 6. of *S. Matthew*,
verse 23. hath abused
many; they thinking
that Christ in this place
forbids all thought for
this life, whereas, in-
deed, he only prohibi-
teth such a care as any
grievous way

way tends to a distrust
of Gods Providence.
My humble advice is,
that you walke doubly
provided, at once rely-
ing upon Gods super-
naturall helpe, and yet
using the ordinarie
meanes hee hath given
you. Doe so, be an un-
derstanding Lord, and
let your wisdom war-
rant you worthy your
Title. Thinke twice
how to maintaine your
Greatnesse, for once
how to set it forth, and
(your Honor admitting
it) oblige more your
Posterity, then your
Ancestors

Ancestors have done you. To be plainer, encrease your Estate, if you can doe it without the decrease of your Reputation. Bee not like those who thinke it the prime and essentiall part of a Lord to bee ignorant of what he hath. Enquire into the particularities of your fortunes. Know how, and where your Mannors, and Rents lie. Let not your least revenue passe unexamin'd, but informe your selfe of the former, and present vallue of it. Learne what

what successively it hath
yeelded your predeces-
sors, and (the Lease
being expired) let it ac-
cording to the current
rate of these times; else
in shewing your selfe a
Mercifull Land-lord,
you may prove a cruell
Father. Consider who
have beene true to your
Parents, and your selfe,
and let your reward
orewaigh their deserts.
Omit not to take a role
of all them who hold
any thing of you, and
marke such Names as
have beene faithfull to
your Family. These
cher-

cherish both with
your purse, and counte-
enance, taking the bet-
ter deserving of them
into your service. To
the off-spring of those
whom you shall fynde
branded with disloyal-
tie to your House be
neither uncharitable,
nor uncourteous: yet let
them neither have so
great a share of grace,
or benefit as the former,
except you see appa-
rent, and extraordinary
signes of Truth, and
merrite in them. Be-
leeve me, or (if not me)
Story, that there is a

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Fatalitv in theſe things,
and that perfidiousneſſe
often runs in a Blood.
I may adde, the deſpaire
will poſſeſſe the moſt
honest heart ever to
pleaſe you, who ſhall
come to your ſervice
clogged with the me-
mory of his fore-fa-
thers demerits; and the
comfortable advantage
he ſhal come with who
can aſſure himſelfe that
his errours ſhall bee bu-
ried in the merits of his
Anceſtours. With the
former take this gene-
rall caution; that you
ſet your Leaſes at ſuch
rates

cherish both with
your purse, and counte-
enance, taking the bet-
ter deserving of them
into your service. To
the off-spring of those
whom you shall fynde
branded with disloyal-
tie to your House be
neither uncharitable,
nor uncourteous: yet let
them neither have so
great a share of grace,
or benefit as the former,
except you see appa-
rent, and extraordinary
signes of Truth, and
merrite in them. Be-
leeve me, or (if not me)
Story, that there is a
Fatal-

Fatality in these things,
and that perfidiousnesse
often runs in a Blood.
I may adde, the despaire
will possesse the most
honest heart ever to
please you, who shall
come to your service
clogged with the me-
mory of his fore-fa-
thers demerits; and the
comfortable advantage
he shal come with who
can assure himselfe that
his errors shall bee bu-
ried in the merits of his
Ancestours. With the
former take this gene-
rall caution; that you
set your Leases at such
rates

rates, as no man can
have just cause to call
you oppressour. Wisely
consider that though a
poore wronged man
can not take from you
your Titles, Riches or
Friends; yet hee may
fortake you from them.
Despaire as shee hopes
no good, so shee fears
no ill. *Vita tua Dominus*
est quisque suam con-
tempnit; Hee is Master
your life who will forsake
his own. Of this we have
a fresh example in one
of your Lordships own
Rank. This is one of
the crying sinnes, and
the

the voyce of it reacheth
anore higher then any
of the rest.

Thus farre of your
commings in, now of
your layings out. Keepe
a good set table that
may not feare the ap-
proache of halfe a score
good fellowes. To this
(in case Strangers of
extraordinary quality
come) you may adde
according to your plea-
sure. An orderly, yet
liberal table continued,
is by much more com-
mendable, then these
intemperate Feasts,
and which commonly are
the

Of your
Expences.

D

fol-

lowed by as penurious
fasts; So that vaine-
gloriously to entertaine
our guests, wee basely
starve our Servants.
Men of great ranke
would seldome invite,
for it draws mony from
you, and censure from
them; such ever making
the prodigality, or de-
fects of your table the
discourse of theirs. I
may adde the dangerous
engagements they will
invite you to, which
you must either with
the losse of your Will-
dome grant, or with the
purchase of their envy
deny.

deny. But if any eminent
Person without any in-
vitation of myne should
voutsafe me a visite, I
would like him selfe,
and my selfe receive
him. Some, and those
wise, know every night
the expenses of the pas-
sed day. I am not of o-
pinion that your Lord-
ship should be so strict,
or put your selfe to that
trouble, but I would
perswade you to take
an account of every
weekes charges, and
that at an appointed
day, and houre, which
I would not breake
D 2 without

without a cause of great importance. Entertain not many followers, least you leave behind you many beggars, and few admirers. Those you take once into your service, maintaine so as the World may witness for you, they want nothing due to backe, or belly: And when your last day comes, (which Iesus grant I may never see) leave them legacies, suitable to their severall qualities, and deserts. So shall their childrens children magnify your good-

goodnesse, and one
Generation bequeath
your praises to another.
Choose your Officers
sober, discreet, and ho-
nest men; for if a mans
nature lead him to wast
and sharke, all your vi-
gilancy will be in vaine.
Dispositions quickly
put on Habits. Bannish
riot, and roaring your
house, but alwayes be-
ware of punishing a
fault too severely in an
old, and faithfull Ser-
vant: Yet if you can
not reforme him, give
him meanestolive from
you; so shall you doe

him good, and keepe
your family from infe-
ction. We reade of *Cato*
Uticensis, that hee with
great study kindled, and
nourished dissension a-
mongst his servants, by
which meanes he came
to know all their acti-
ons, and conspiracies.
Doe you shuane this
course as you would do
infamy, to which it
leades. Let all your en-
deavours serve to settle
a firme concord a-
mongst them, other-
wise your house will
become a common
Pleas, and amongst o-
ther

ther inconveniences, this ensuing will bee one. You cannot so indifferently carry your selfe, but that your affection will appeare more to some, then to others. Now, if your people bee at variance, one will repine at the grace you shew the other; judging himselfe wronged, and undervallued by you. From hence will proceede a mixt report, one exalting, and the other debasing you. And though your praisers surpasse in number your revilers,

lers, it will nothing at all availe you; men in these daies being more prone to harken after a mans vices then his vertues. Withall build on this, that those with whom you live are they must judge you. Who will desire your Character from any other then from such as are Eare, and Eyewitnesses of your Words, Deeds, and Cariage? Take heed therefore that Malice reigne not in your house, still remembering that Heave is the true patterne of a perfect

perfect society, and
there Envy hath no
place.

Weare good clothes
but make it not your
study to excell others
in bravery. Follow the
received Fashion, but
do not adore it. *Totus*
nitidus, saith Seneca,
Totus stultus: All neat, a
Fool. Your Lordship
shall observe in the
course of your life, that
such as give themselves
wholy over bodies, and
soules into the hands of
a Taylour, are likely
litle wiser then he that
fittes them. They may

D 5 have

have a superficial, but not an essentiall worth. It may bee objected that they often attaine to high degrees of honour; to which I answer that no man is properly stiled wise from the event. It hath been long my observation that they who strove to have the leading in Fashion, came behind in all the maine requisites of a Gentleman. We see Women to bee their chiefe admirers, and I dare bee bound that none of them was ever yet found who could see thorow

thorow a Milstone. On
my credit the clothes
ostentimes, judge the
wearer. We see the wi-
sest of our Western
Nations, the *Spanish*,
and the *Italian*, to bee
this way the most mo-
derate; They finding
this thrift, and modesty
in habit to be infinitlie
beneficiall to the Com-
mon-wealth. There is
no Country under the
Sunne, that hath such
an Apocryphall Gen-
try as the *English*, where
the sonnes of Brokers
blend with it, and out-
brave, and precede the
most

most Ancient of it, as if
clothes had the guift
to ennoble blood. All
are permitted to weare
what they can get ; and
their owne vallue de-
pends on that of their
raiment. Amongst the
ancient *Romans*, all sorts
of men were distin-
guisht by their habit,
so that at the first sight
you might know a
mans calling by his
clothing.

Of Liberallity.

OF all the vertues in Man, Liberallity is the King, it being often called *Humanitas* as derived *ab Homine*. The holy Fathers of the Church commonly usurpe *Pium pro Liberali*: *Pious for Liberrall*. Let your house be like that of a Tribune, never shut to the distressed: make your life nothing else but a giving to the poore. They followed *Simo* by troupes, and he

he releived them with handfuls. These voices are worthy the purchasing at a deare rate, because upon them, places in Heaven depend. The onely way to be trulie great, is to give to these little ones. Make not your gifts common. In the giving see that your judgement, and affection concur. To the deserving be like a tree overcharged with fruit, which boweth, and offereth it selfe to be plucked. Confer your benefits on such as have honesty, and merit conjoy.

joynd. In my opinion
he is not truly said to
be a man of good parts,
whose chiefe part, the
heart, is rotten. On my
life where that is false,
nothing of vallue can
harbour. Bee not your
owne Chronicle too
much inboasting of the
favours you doe. Set
not down your benefits
in the Almanake. *The
Noble Giver, saith Sene-
ca, should instantly forget
the giift, but the grate-
full Receiver never.* This
vertue is not placed just
in the middle, but is
nearer to Prodigality
then

then Avarice. Not
without cause therefore
I adde this caution, that
you be not too profuse
in the distribution of
your Money. Call to
mind that it is as well
the nerve of Peace as
warre. By the helpe of
it all things are acqui-
red, save those of the
mind, which are to bee
had elsewhere, and by
other meanes; yet to
the obtaining of these
too doth *Diva Moneta*
afford no small aide. I
may also truly averre
that Magnanimity can
not truly shew herselfe
with-

without it. *Aristotles*
two extreames I would
have you shun. *Some*
men, saith he, are so *sp*
ring in their expences as
if they were to live for e-
ver, some so profuse, as if
they were instantly to die.
I have heard of some
who have quaited away
their mony, and played
at Duck, and Drake
with peeces; but my
comfort is, I have yet
read no Sentences of
their cōposing. *Charles*
the fitt, as wise a
man as the best of
them, would tye a knot
in a broken point, and
re-

reweare it; yet was the
most liberall Prince of
those, or these times.
One of my Ancestours
was so beyond measure
free of his purse, that
the Painters drew him
with a Silver hand; if
they had added an
empty purse, the De-
vice had bene most
perfect.

*Discretion in all your
Actions.*

IT now remaines that
I treat of the discre-
tion, whereof all your
Actions must favour.

This

This hath a large sence,
but I will reduce it to
as few heads as possibly
I can. Guiccardin gives
Ferdinand of Arragon,
King of Naples, this te-
stimony, *That hee was a*
Prince for his counsels
Deliberate, in his actions
Rèsolute, and touching his
affections very moderate.
My God! what can
man speake more of
man? Wee will exa-
mine the first part of
the Testimony.

For

*For his Counsels
Deliberate.*

A Wise Man considereth all the circumstances of an action before he subscribes to it. Make a long pause betwixt the invention, and execution of a fact. Interpose a thousand doubts with their solutions annexed before you embarque your selfe in a businesse of importance. It is an over-worne but a true Proverbe, *Two eyes see more then one.* There is nothing

nothing more laudable
in a Noble nature, then
a desire to be informed.

*Hee that neither hath the
skill to advise another,
saith Livy, nor the grace
to be advised by another,
is simply of the worst di-
position, and good for no-
thing.*

Consult with
many concerning your
Affaire in hand. You
shall never find a *Iesuite*
fooled alone, but with
him the whole corpo-
ration of his Society is
deluded. We see often
the hand, foot, or some
other particular mem-
ber to receive hurt, but
rarely

rarely the whole body. Here Guiccardin puts in a Caveat. Though nothing, saith he, in great deliberations bee more necessary then counsel, yet nothing without a more dangerous. His meaning is that Faith is a thing so hard to be found, that a man can not without great hazard communicate his intentions. It is not now as in the Romans time, when betweene the many Conspirators against Caesar, there passed not one oath, they having no other mutuall

engagement of Secrecy
then the word of a
Roman Gentleman. Since
therefore you can not,
like a *Iesuite*, finde
friends obliged by Sa-
cramentall Oath, to
keep your counsell, take
advile of the dead; I
meane of your Bookes.
These will present to
your view Truth naked,
without any disguising
Coverture. These will
not flatter you, being
senselesse of your love,
or displeasure: They
neither hope for advan-
cement, nor feare op-
pression. Have recourse
to

to History, wherein
you shall find your pre-
sent affaire in a hun-
dred severall shapes.
Amongst all the exam-
ples which have any
resemblance to your
present Case, ponder
well which carry with
them reason, and which
only successe. Direct
your course after the
former, not the latter
for if you judge of
things by their event
you will miserably
abuse your selfe. It fol-
lowes,

*In his Actions
Resolute.*

WHat else? A
brave Spirit
(having once shewed
himselfe in an enter-
prise, and called it his)
will goe through stich
with it, and maintaine it
against the World. Ha-
ving well deliberated,
and chosen an even
course, let no man stop
you in it, but run over
your opposers. Being
in the right, weigh no
more the aspersions of
the baser sort, then you
E would

would the dashing of an
Ass, or the barking of
a Dogge. *Spreta ex-
lescent, saith Tacitus, si
irascere agnita videntur.*
If you despise them they of
themselves fade, and are
griued by oblivion; but if
they vex you, it will
seeme that you acknow-
ledge your selfe guilty. It
is hard to doe a thing
that appeareth faire in
the eyes of all men; for
that a good action,
what dignity soever it
hath (if it bring not
with it the favour of the
Times, wherein it is
done, and the opinion
of

of those into whose hearts it seekes to insinuate.) it is but as a Candle that burneth dimme, whose shadow seemeth greater then the light. To this the *Italian* Proverbe is not dissonant; *Affai ben salta, a chi-Fortuna canta*: Hee cannot dance amisse, to whom Fortune sings. Having the assurance of your owne conscience, that your proceedings are faire, and honest, slight the Censure of the muddy vulgar. Let Resolution and Constancy wait on

all your intentions, and enterprises. Cockles, and Weeds wee see are with one wave carried to the shoare, and by another brought backe into the Sea, but the Rockes stand firme. Seeke to approve your selfe to be good, resting carelesse what the bad thinke of you; for we owe neither the Diuell nor his limbes any satisfaction. But if any man of your own Ranke doe you at front, shew that you are sensible of your Honour. Your Reputation

tion, according to *Aristotle*, is your Stockes; not yours, to which you should bee a bad Guardiant should you let it fall, and catch a crack. I have read a Fable, how that Reputation, Love, and Death made a covenant to travaile ore the world, but each was to take a severall way. When they were ready to depart, a mutuall enquiry was made how they might finde each other againe. Death said, they should be sure to heare

This is not so consonant to the Doctrine of Christ, as I would it were. Wherefore prudently and Christianly shun all occasions of quarrell. What a wretched age do we live in that maketh effusion of blood, the onely meanes for reparation of honour, & teacheth us to make

E 3 of Gods dishonor the foundation of our Fame?

of him in Battels, in Hospitals, and in all parts where either Famine, or Diseases were rife. Love bade them harken after him amongst the Children of Cottagers, whose Parents had left them nothing, at Marriages, at Feasts, and amongst the professed servants of Vertue, the onely bond to tye him fast. They long expected a direction from Reputation, who stood mute. Being urged to assigne them places where they might finde him, hee
ful.

sullenly answered his nature was such, that if once he departed from any man, he never came to him more. The Morrall is excellent, implying that Honour once lost never returns againe. Loose then your fortunes, and life, rather then suffer this radiant Diamond to loose his luster. Else your posterity will wish you had never beene, and your friends blush at the sound of your Name. Permit not this Worlds most terrible, and horrid

Accident to daunt you. Standing environed on all sides with Wealth, meditate on poverty. The greatest amongst the *Romans*, on certaine set daies of the yeere used course diet, and worse lodging, that so their Evill *Genius* might not finde them unprepared. Avoide all miseries as much as in you lies. *Plus misere est faith Seneca, quam necesse est, qui miser est antequam necesse est: Hee is miserable more then needs who is miserable before he needs.* But if afflictions come

come never so thicke,
and deprivation of the
Sunnes light be one of
them, embrace them
with a smooth fore-
head, and a manly
heart, it being a thing
most vaine to repine at
what Necessity com-
mands. A Palmy mind
the heaviest waight of
Fortune can never sup-
presse. Experience hath
taught mee that to bee
irresolute is not to tem-
per evill Fortune, but
to tempt it. *Seneca* tels
you, *Sine morfa animi*
velle transire vitam,
ignorare est rerum natu.

*ra alteram partem; To
seek to end this life with-
out tasting any griefe, is
to be willingly ignorant
of the one halfe of Na-
ture. Wee will now
descend to the Conclu-
sion of the testimony.*

*Moderate in his
Affections.*

I Have in the former
part of this discourse
given some generall
rules for the modera-
ting of passions, and I
will now cursorily
touch some of them in
particular.

To

To lay before you ^{Anger.} the ugliness of wrath I need not, you having the strongest habit of Patience, that I thinke any man of your yeeres ever yet acquired. The surest helpe against that furious passion, is slowly to apprehend all occasions that may incite it, & being once apprehended, to endeavour the removing them out of the imaginatiō: for it is the Cholerick humor that having first vitiated the Phansie, stirres up this passion, which being once kindled, by a kind

kinde of sympathy enflames more the materiall humour, and that being once thoroughly fired, strengthneth, and encreaseth the passion. Let not your Anger precede your judgement, nor afford it leisure; for it quickly becomes master of the Place. In the beginning it is soone pacified, as greene wounds are easily cured. But if unfortunately you fall into an act of choller, repaire it againe with one of sweetnesse towards the party offended.

Your

Your Lordships nature is so little addicted to Mirth, that it were a sinne to prescribe limits to your joy. Notwithstanding, if you have a desire to bee merry within compasse, it is but going into *Spaine*, where you may buy Rulesto laugh by.

I rather feare your erring in the sad extreame, to which I can not devise what should move you. You have as loving a mother as ever man had, in whom are all the vertues required in a Woman,
and

and with these the rational abilities of a man. To double this blessing you have a sister, in whom who should have the greatest interest a man would think Nature, and Vertue should be at strife, both of them having equally and infinitely obliged her, in whose due praises even they agree who in all things else are opposite. But you will say; Fortune may take all these from me. It is most true, she may; but the memorie of their vertues shee can not

not deprive you of. It
were more then folly in
you to envy Death his
due Triumph over
Creatures, of whose
life 70. is the ordinarie
period, and 120. the
utmost, who know the
Worlds fairest body,
the lovely Frame of
Heaven in it selfe in-
corruptible, and in his
course observ'd so
many thousand yeeres
immutable, to bee sub-
ject to destruction, and
that all his glorious ta-
pours shall loose that
light with which they
now glad the Movers
in

in this inferiour Globe.
This Fatall Law is not
new, being almost
as ancient as the
World; the penalty
whereof only two have
escaped of all that ever
yet breathed this aire.
You will yet object,
that God may deny
you Children, the re-
joycing fruits of Ma-
trimony. Suppose it to
be so; Will you ther-
fore be displeased with
his good pleasure? It
may be he does this for
your good, foreseeing
that they would prove
so many corroding
Cankers

Cankers in your heart.
For ought you know, he
may detain from you,
not the comforts of
your life, but so many
hastenings of your
Death. Perhaps hee
with-holds from you a
Traitor, a Murderer,
a Whore, a Blasphemer.
All this is but to
arme you against the
want of these reputed
blessings (they being
such, indeed, to the
greater part of men)
for I trust in God hee
will bestow on you
many children, and
such as shall be so many
Cordials

in this inferiour Globe.
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new, being almost
as ancient as the
World; the penalty
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greater part of men)
for I trust in God hee
will bestow on you
many children, and
such as shall be so many
Cordials

Cordials to your heart,
so many honours to
their Nation, and so
many ornaments to
the Age they live
in. I should in vaine
arme your generous
mind, against the de-
privation of the sense-
lesse things you pos-
sesse, as Jewels, Gold,
Silver, and the rest. The
Aristotelians (disdaining
that one, and the same
word should expresse
their love to Men, and
Riches) stiled their
affection to the former,
Amer, to the latter,
Amatio. The reason
urging

urging them thereunto
was, that they were
possessed with an opi-
nion, a Man did basely,
and foolishly to doare
on that which could
not reffect him. An
Italian Author there-
fore very properly
gives Gold the Epi-
thet of *Amato non*
riamando; *Beloved not*
reffecting.

Your

*Your course of
Life.*

I Have much, and long importuned your Lordship with the opinions of a weak judgement; I will therefore only touch three points which are very materiall. The first is your Course of Life; The second, your Discourse; The third, your Studies. The first is of great consequence if you well consider it. Your Lordship knowes I have heretofore over-
vehe-

vehemently perswaded
you to affect the life of a
statist, by which course
you might advance
your Estate, and attaine
to a higher degree of
Honour. I now most
submissively, and ear-
nestly beseech you to
commit this propositi-
on to your riper confi-
deration, and except
you finde your selfe im-
pregnable against the
hazards that attend
it, resolve not on it;
but fetter even your ve-
ry thoughts from the
Court, so many incon-
veniencies being inci-
dent

dent to that Calling. If you be not advanced to places of Eminency, and that you see men in all things short of you preferred before you, from hence will spring a repining and a disturbance of your soules peace. *Grave est a detrioribus honore antecir.* It is odious to a free spirit to be outstripped in Honor by one lesse deserving then himselfe. Are you not satisfied with your present possessions? Beware in seeking for more, you consume not what you have, or that

that you loose it not
by falling under the
Plot of some Potent
Enemy. *Inimicitia po-*
tentum graves sunt, saith
Seneca, The Enmities of
great men are vehement;
he maketh no mention
of their love. You can
not there live without
entring into some Fa-
ction or other, which
is an adventure for a
yonger brother, not for
a man of your certainty,
and Possibilities. But
admit you raise your
selfe to the degree of
Honour, and proporti-
on of Fortune you aime
at.

at. Thinke you the
 Maw of Ravenous am-
 bition will bee filled
 with that? Hee that is
 led by her, nothing can
 stay his adventures.
 Heaven it selfe could
 not give her content-
 ment, from whence
 she was throwne down.
 Excellently singular,
*Seneca, Cum omnia qua
 excefferunt modum nocent,
 periculosissima felicitatis
 intemperantia.*
 Since all things exceed-
 ing measure hurt, the in-
 temperancy of Felicity
 must needs bee most dan-
 gerous. Hannibal ar-

gued *Marinus Asellius*
of weakenesse, in that
he was not able to set a
gage to his prosperitie.
But make a suppo-
sition you have your
hearts desire, (it be-
ing a thing possible
though difficult) and
that you have hold of
the highest round save
one in Fortunes Esca-
lade; You are never sure
of holding fast, and ever
in danger of a shamefull
fall. Now imagine you
were secured from fal-
ling, yet would Pride,
and Disdaine, two stir-
ring humours, so puffed
you

you up, that you would forget from whence you came, and whither you are going. Seeing all things waiting your will, the thought of what to enjoy first would afflict you, as what first to wear, what first to taste, what Musicke first to heare, what conversation first to make choise of, which Mistris first to dally with, and other delights, which prosperity envites to. You would not bee much unlike to those soules *Bellarmino* maketh mention of in his tract of

Purgatory, which wander up, and downe in a faire, spacious, sweet scented Meadow, and are with a dilation of Beatitude, & an overfilling joy tormēted. Are you ambitious of your Princes favour? Do him acceptable service in your country, and you shall surely obtaine it. But you will answer, I would have frō him a superlative Grace above all other men, & bee made, the cabinet of his most secret thoughts. This were, indeed, the most ready way to procure the envy

of your fellow Peeres,
and to incurre the suspi-
tion of your Prince. For
the love of Heaven ban-
nish all such thoughts
out of your bosome.
Let it be your Medita-
tion, how to attaine to
the perfection of a de-
vout life; So shall you
become the favorite of
a Deity. Being once
in Gods favour, you
can not (except you
will) fall from it, he be-
ing yesterday, to day,
and the same for ever.
You know how to
please him, hee having
revealed his will in his
Word.

Word. The dispositions of Princes (as it is fit) remaine undiscovered, and their intentions incommunicable. Of all Kingdomes I esteeme this Iland wherein wee live, most happy, which since shee endured the file, never had above two or three Princes justly liable to the detested brand of Tyrannie. But if you needes will follow the Court, square your selfe by this Rule. What ever you do well, and laudably, ascribe some way to the wis-

dome of your Sovereigne; for they are gods on Earth, and (in Emulation of the Heavenslie God) will have us acknowledge the best of our actions to have their ground from them, leaving the worke to our owne Patronage. Our imperfections are bastards, which they will force us to father, but what ever is in us legitimate, and good, they themselves owne, as derived from their transcendent Vertue. *Taci-*

his faith of *Antony*, that
he was, *Nimius commemo-*
randis qua meruisset:
Vaine in repeating his
owne Deeds. *Germanicus*
did not so, who being
Lord of a great Victory
in *Germany*, erected in
the fortunate place of
his so good successe, a
Mountaine composed
of Armes, in man-
ner of a Tropheie,
which hee Dedicat-
ed to *Mars*, *Iove*,
and *Augustus*, in the
inscription attribu-
ting the Conquest
to the Care, and
Armie of *Tibe-*

rius, not making the least mention of himselfe. *Memo invidia, an ratas conscientiam facti facti esse.* whether he did this in fearingenvy, or that he esteemed the testimony of his owne conscience glorious enough I know not, saith the same Author. On the contrary *Silius*, having for seven yeeres together governed a mighty Army in Germany, wanted that hee alone had so many yeeres maintained, and kept his Army in obedience, and order, where

whereas if *Tiberius* had
himselfe come to his
Legions, hee w ould by
seeking to introduce in-
novation of Discipline,
have destroyed, and
disbanded the whole
Armie: *Destruam Fortunam suam* Caesar, impa-
remque tanto merito
rebat: By this Caesar
thought, saith *Tacitus*,
his Fortune to receive
an Eclipse, and that his
vallue was not deemed
answerable to so great a
merit. Forthwith
therefore he suborned
false witnesses against
Silius, and welcommed

all such as would accuse him, which *Silius* perceiuing layed violent hands on himself, choosing rather to fall under his owne Cruelty, then stand to the Mercy of a Tyrant. Out of these examples you may gather this instruction. That it is as safe to transferre your own deserts upon your Prince, as it is hazardous to detract from him, or vain-gloriously to assume the praise of things well done to your selfe.

This I warne you, in case your Destinie, not your

your Reason hurries
you to the Court. But
(according to my former
humble solicitatiō)
I would wish you to
settle your self to a cōū-
try life. Being there
looke as well to the hus-
banding of your Time,
as your Living. Recre-
ate, but weary not your-
selfe with Games,
and Sports, making
of Pastime a Labour.
Above all beware
Hunting bewitch
you not. The
Medes, the *Persians*,
the *Macedonians*, the
Parthians, and other
Barbarous

Barbarous Nations
were besotted with it,
but wee never read the
renowned *Romans* (of
all Civill vertues the
true patternes) ever had
it in esteeme. *Salust*
debaseth it so farre as
to number it amongst
the servile occupations,
and *Tiberius* noted with
infamy the commander
of a Legion, for that he
had sent forth a few
Souldiers to the chase.
Pompey I can not denie
when he was in *Affrica*,
followed this sport for
some few daies, and
therefore *Plutarch* plea-
santly

sanctly saith, that the
very beasts of *Affrica*,
felt the felicity, and
power of the *Romans*.
But I wil make it good,
that neither any of the
Nobility before that
people became subject
to one head, nor (after
the losse of the *Roman*
Liberty) any of the
Emperours delighted
in it. Onely we finde
that the wisest of them,
Augustus, used now and
then to fish with an
Angle, a sport which
no way hindereth the
operations of mans
Nobler part. And (like

a Foole quickly to
shoote my owne bolty
I doe not conceive
how Wisedome can
descend so low as to
prate all day to a Dog.
Yet wee will allowe
you this pleasure, if
you will followe it as
Pliny the second did,
who in one of his E-
pistles affirmes that he
never went to the
Chase, *Sine pugillari-
bus*, without his Table-
Bookes. But my
scope is not utterly to
avert your minde
from Hunting, I
onely perswading a
mo

moderation, not a
relinquishment. Your
double Study of Men;
and Bookes will take
up some time.

*Your Application, and
Discourse.*

THe Former is
most requisite, and
yet

yet most difficult, as being not every mans study. Spare no travaile to search thoroughly the Dispositions of those to whom your businesse Commands your often repaire; else you will bee a yeere in effecting that which two daies this way bestowed might have finish'd. What will not the Application of a man, and the participation of his purse bring to passe? The most Politick, and reserved of all your Nightcaps, hath commonly some
one

one humour remarque-
able above the rest,
by which you may take
him at your pleasure.
One is deaffe to all mo-
tions that his wife
makes not. Another
maketh a Factor of his
Secretary, a third of his
Dore-keeper, &c. I
have knowne a great,
and competently wile-
man, who would much
respect any man that
was good to his Foole.
The most curious pates
of us all have imperfe-
ctions which lay us o-
pen to bee practiz'd on
by farre weaker wits.

In-

Insinuate your selfe with a winning carriage into the good affections of all men. Humility in your gesture, and speech will gaine you friends, which confirme yours with such curtesies as occasion permitteth you to performe. In the choise of your friends bee not onely curious but painfull; for deserving Spirits are not obvious, but retired, and therefore require your diligent search, of which they are most worthy. There are some

some Conversations
good for nothing but
Recreation, others are
decent, as to visit our
acquaintance, others
profitable, as that of
Merchants; others tru-
ly happy and delight-
full, as to frequent the
company of Schollers,
and vertuous men.
This is the Vine plan-
ted amongst the O-
lives. Abhorre Pride,
other wise all men will
loathe you. Out upon
those *Imperia Manli-
na*, odious alike to
God and Man. That
of *Zeno*, to his proud
Dis-

Disciple, is most true, and appositive. *Not*, saith he, *if you bee great, therefore you shall bee good, but if you bee good, great.* If your neglect, or indiscretion procure you an Enemy, and that he be in himselfe worthy, seeke by all honorable meanes to reconcile him; but (if he be without Lure) having one foe, foresee diligently that you have not two.

Your

Your Discourse.

YOur Discourse,
saith one, should
rather delight to judge
it selfe, then shew it
selfe. In matters of Di-
spute, apparel your Ar-
guments in modesty;
for so, finding your
selfe in an errour, you
may make an hono-
rable retreat. Bold,
and peremptory positi-
ons, being true, offend
the opposer, and being
false, shame the pro-
pounder. Wrangle not;
Sic probo is a trouble-
some,

some , importunate
fellowe, spued out of
all societies that under-
stand the World.
When you cite an Au-
thor, be not too precise
in quoting the Chap-
ter , or Page, neither
importunately urge an-
other to it ; for in so
doing, you shall robbe
others of their owne, it
being *Proprium quartu
modo*, to the Canvasers
in Schooles, who will
take it very hainously
that you should usurpe
their Profession. There
was not long since a di-
sputation betweene a
meare

meare Scholler, and a knowing Gentleman, who strengthened his Argument with the authority of *Plato*: The Scholler demanded in what Booke of *Plato* hee had read it, and in what page; to which the other replied, that hee could not well call to mind either the one, or the other, alledging the length of time for an excuse. Whereupon the Scholler with a gaping laugh, and a great Oath, concluded, it was not
at

at al in the Philosopher,
daring the other to
produce *Plato*, and to
shew him the passage.
To this the Gentleman
thus answered; *Versike*
I have left both that, and
all my other Bookes at
home for want of such an
Asse as you to carry them
after me. In jesting, and
witty talke beare a part
but remember that the
Lattines cal them *Sales*
quasi Condimenta, im-
plying that wee should
use them as Salt, and
Spices to season our dis-
course, not to make
them the subject of it.
The

The Moralists affirme
wee may bee *Facetosi*,
non acetosi, witty, but not
biting, or injurious to
the Company. However,
if you mixe not your
mirth with theirs, yet
marre not the Har-
mony with your severe
censuring of it in word,
or looke. Bethinke
your selfe that the lat-
ter dayes are come up-
on us, which, should
they not bee shortned,
would damne all flesh.
In the Prophetstime,
the most righteous sin-
ned seven times a day;
and it is well if many of

us can escape with
fourteene. Man, as
saith *Statiger*, was crea-
ted *Animal sociale*, a
sociable creature, and
therefore ought to con-
form himselfe to the
Perfections of his
Neighbour, and yeeld
to his infirmities.
Foolles, and Flat-witted
fellowes you have rea-
son to beare with, be-
cause their Companie
is profitable, and will
save you the entertain-
ment of a lecher. Bee
not too Austere, there
being a Christian Liber-
ty which you may safely
ly

ly share in. Marry as
all rules suffer an ex-
ception, so doth this. If
any mans speach shall
at the remotest distance
point at Blasphemy, let
your face presently put
on a dislike, and if a
second time hee burnes
your eares with that
unholy fire, avoide his
Company. Now a
dayes our wits thinke
themselves streight-
ned, and cooped up, if
their Talke bee barred
Blasphemy, and Baw-
dery. A Gentleman of
this Land (in all other
things not onely deser-

serving applause, but admiration) escaped not altogether this Pestilent contagion. Being earnestly rebuked by an intimate friend for his slighting, and vaine exposition of the Scriptures, hee acknowledged the fault, promising to leave it by degrees, and therefore vow'd hee would henceforth onely make bold with the Apocrypha, and the singing Psalmes. *Laertius* sayes that *Pythagoras* descended to Hell; and saw there the soule of Ho-

mer hanging on a tree,
Vipers, and Snakes
twinning about it,
as a due chastizement
for his blasphemy a-
gainst the Gods. How
carefull therefore
should wee Christians
bee, least wee trespasse
this way, who have to
doe with a Serpent
that stings the Consci-
ence, and spits a fire e-
verlasting? Next to this
crime in detestation is
obscene language, so
hot, and fowle, that I
wonder it furies or
fires not the mouthes
that utter it. And the

Audience trebles the
offence, when it is spo-
ken before younglings;
for of all Creatures,
Man is most prone to
imitation, and amongst
all mans Ages, Child-
hood. Never so good
a witt 'unhallowed,
hath a double sting ; it
offends God, and scan-
dalizeth Man. At your
meate never so much
as name Death, Cof-
fins, or other such
mortifying stufte ; for
you may chanceto have
such 'mortall Guests,
that the feare you strike
into their Ioules may
quite

quite take away their
stomakes. In truth sad
Stories are neither for
the bed, nor the bord.
Of all things bee wary
that publikely you busy
not your selfe with My-
steries of State, for
though *Guicciardine* ju-
stly maintaineth that
the actions of Princes
are subject to the opini-
ons of men, their state,
and majesty not impai-
red; yet it is a dange-
rous Theame for such
men to handle, whose
Fortunes are examined
more then their faultes.

of which shall Your

Your Studies.

TOuching your Studies ; allot them three or foure houres in a daie ; and not more, and content your selfe to read *multum, non multa.* A few excelling Authors well digested, are able to compose an able judgement, and a vertuous mind. Reguard not the number of Bookes but their estimation. Give your selfe chiefly to History,

History, in which you shall finde Morality here, and there inserted and interlaced like a curious worke of Ennamell in Gold. In the commendations of this Study, I will onely cite the words of incomparable *Livy*, to whom *Rome* owes more for her Fame, then to *Aeneas*, or *Remulus* for her Originall. For this is that so good, and profitable in History, saith he, when a man may see, and behold as in a Conspicuous Monument, and lightsome memoriall, the

G 5 lively

*lively examples of all sorts
set up in open view for his
instruction, whereout he
may choose for himselfe,
and his Country what to
follow, as also learne how
to eschewe a fowle enter-
prise, and avoid a shame-
full end. Begin with
the Story of your owne
Country before you
goe to forreine, that in
case you travaile, you
may make a happy ex-
change of Historicall
observations. But dwell
not there, that being
too confined a know-
ledge. The *Romane*
will deservedly claime
your*

your next view, where-
in you shall meete with
deedes father'd upon
men, which the Gods
they worship'd, might
without disparage-
ment have owned.
The order you must
observe in reading it I
will as briefly as I can
set downe.

The

*The Order to bee observed in reading
the Roman Story.*

T*itus Livius*, the greatest of all Roman Historians, begins at the foundation of Rome, and continues it to *Augustus Caesar*; but halfe *Livy* is lost, and therefore where he is wanting, others may bee read. Where he is full hee is enough; unlesse you would see *Dyonisius Halycarnassens*, in the first

first times of *Rome* to compare him with *Livy*. His Historie ends about the dissension betweene the Senat, and the People in *Appius Claudius* his time. There are also the five Bookes of *Polybius* from the first *Punick* warre to the descent of *Hannibal* into *Italy*. But that also is in *Livy*, and a great part of it transcribed out of the excellent *Polybius*. But there where *Livy* is wanting (as namely in those times which are most necessary to knowe) as the actions

actions of *Sylla*, *Lucullus*
& *Pompey* in the *Mithri-*
daticke war, thogether
with the Civill warre
of *Marinus*, and *Sylla*,
read *Appianus* who is in
Greeke, and Latine in
this folio. Hee excep-
ted, I could never reade
any History that did
fully relate the bloo-
dy passages of *Sylla*; his
Dictatorshippe, his
Resignation; his Death
and Funerall. *Plutarch*
I confesse lightly tou-
cheth them in the life
of *Sylla*. This brings
you to the time of *Ca-*
tilines Conspiracie, for
which

which you need no other then *Salust.* After that *Cæsars Commentaries* will clearely shew you the Growth of *Cæsar*, in the North, and the whole dissention betweene him, and *Pompey* the great. Then *Dion Cassius* doth at large relate the rest of *Cæsars* Honours, his Death, and what followed in that troublesome time of the *Triumviri*. This is the most compleat, and largest Historie of those times. Then (besides *Tacitus*, and *Suetonius*)

(*Suetonius*) you may
reade *Xiphilinus* a little
booke, an abbreviation of
Dion of Nice, which is
lost. He speakes of two
and twenty Emperours
as low as to the reigne
of *Alexander Severus*,
under whom hee lived.
Then *Herodian*, a short,
but pithy Historian
goes to the time of
Gordianus Caesar, speak-
ing of twelve Empe-
rours, and hee begins
at the death of *Marcus*
Anrelius. Then *Ammia-*
nus Marcellinus speaketh
at large of five Empe-
rours, of which *Julian*
the

the *Apostate* is one, though his Historie doth not immediatlie followe. So that for the *Series* of the Storie, I advise you (omitting *Dionisius Halicarnassens*, *Polybius*, *Suetonius*, *Plutarch*, and *Tacitus*) to reade *Livy*, *Appianus*, *Salust*, *Casars Commentaries*, *Dion Cassius*, *Xiphilinus*, *Herodian*, and *Ammianus Marcellinus*. To these you may adde the perusall of the two famous moderne Histories *Gucciardine*, and *Commines*, equall even to the

best of the Ancients. The deeds of *Scanderbeg*, of the *Turkes*, and *Barbarians* I hold fitter to be sung then Storied. Heere I would also give you my judgement of the Greeke Storie, but that it would be fruitlesse for mee to insist longer upon this subject, by reason that I shall shortly write you a peculiar Tract of Historie, and Dedicate that to your Lordships Name, as I have already my selfe to your service.

I am once more returned to my first Mistresse, my Booke, to whom my future Constancy shall make satisfaction for my passed disloyalty. The Night, which I formerly consumed in Riot, I now divide betwixt Sleepe, and Cogitation; nor doe I shut my Bookes out of Bed, my most inward Friends. I make fast my Dore upon the Vulgar, and encompass'd with so many Learned, and Blessed Soules, it seemes

seemes to mee I sit
in the lappe of E-
ternity. I exclude
Lust , Ambition ,
and others like , of
whom Sloath is the
Parent , and unex-
perience the Nurse.
Images and Grandies
I behold in their pro-
per places , a farre
off, and pittie those
Great ones that know
not this great Happi-
nesse.

It now onely resteth
thar in all submission
and reverence I begge
your Lordships Par-
don for with-holding
you

you from better im-
 ploying your time with
 these feeble, but affe-
 ctionate Lines, to the
 writing whereof, two
 Motives have wonne
 mee. The first 'is my
 Zeale to your Good, I
 having a strong Desire
 that you should bee of
 your truly Great
 House (though not
 in Fortune, or Fame)
 in Vertue the greatest,
 and in the Celestiall
 Kingdome, have a
 Seate above them.
 And give me leave
 to tell you, Dearest
 Sir, that this is
 no

no hard thing for you to Compasse, it being onely the adding of Endeavour to your Disposition, which of it selfe leadeth to goodnesse. In this you have no small advantage of other great ones, it being (if the Authoritie of *Seneca* will serve) a maine requisite of Nobility. *Quis nobilis? Natura ad virtutem bene compositus: Who is Noble? Hee whose Nature invites him to Vertue.* My second, & lesse principall Motive is a feare, not of Death, but that

par.

paradventure, I might
unfortunately die, with-
out leaving you a Te-
stimony of my Grati-
tude for all those Gra-
ces, and Favours which
it hath beene your
Lordships good plea-
sure to deigne me your
unworthy servant. My
owne indisposition of
body, and the dayly
sight of these Turve
fires, minister occasi-
on to mee of Con-
templating the howre-
ly consuming of the
Earth, whereof I am
made. *Qualibet res
in sua resolvitur*

Prin -

*Principia, tunc apparet
qualis revera sit, &
quidnam sub illa specie
latebat: Every thing
being resolved into his
first Principles, doth then
appeare what, indeed, it
is, and discovereth what
lurked under that shape.
It is no otherwise: I
everie day burne as
good earth as mine
owne, and, if heere I
die, it is likely that this,
or the next Generation
will make fires of mee.
But Civillity calleth
upon mee to make an
end. I therefore once
more humbly implore
your*

your Lordships forgivenesse for detaining you from your more serious affaires, with this long Discourse, which hath passed the bounds I first set it downe. If I have inserted any thing pleasing, or good, imagine I have done like an ugly Painter, who hath by chance made a Beautifull Peece. What ere it bee, you are the Master of it, to whom it standes,
H or

or falles, as doth

Your Lordships
most humble,
loyall Servant

Antony Stafford.

Errata.

P *Age 30. line 5. read onely but.
p. 4 8. l. 9. fortake r. take. p. 59.
l. 19. r. blend with it. p. 97. l. 1. reado
Marches. p. 125. l. 3. r. Twining.*